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THE COMPLAINT OF DEGENERACY EXAMINED.

No. V.

THE last number of this inquiry brought down the history of our ancestors to 1307, the time when Edward II. ascended the throne. In his reign a most sanguinary war occurred between the English and the Scotch. In addition to this, intrigues, insurrections, rebellions, murders and robberies without number, stand recorded in history, as proofs of the barbarity of the people of that age. The queen and her favorites conspired against the king, filled the land with confusion, dethroned the monarch, and caused him to be murdered in a manner shocking to humanity. "The disorders of the times from foreign wars and intestine dissensions, but above all, the cruel famine which occasioned the nobility to dismiss many retainers, increased the number of robbers in the kingdom; and no place was secure from their incursions. They met in troops like armies, and overran the country.

"Among the wild fancies of the age, it was imagined that the persons infected with the lepro-

sy had conspired with the Saracens to poison all the springs and fountains; and men being glad of any pretence to get rid of those who were a burden, many of those unhappy people were burnt alive on this chimerical imputation."

Edward III. commenced his reign 1327. He was a military character, and reigned 50 years. A great portion of this half century he spent in spreading havoc, death, and misery among his brethren, by needless and unjust wars with Scotland and France. But being successful, he was sure of renown;—for then, as well as in later ages, honor was given to military men in proportion to their success in doing mischief. The ravages and desolations, made in France by Edward, were dreadful, and the savage custom of giving no quarter was adopted by him. It ought however to be observed that his wife and his son, the prince of Wales, were more humane, and some instances are recorded of their conduct, which probably had considerable influence in mitigat-

ing the horrors of war in succeeding times.

Edward kept the people of England so employed in war with other nations, that they "had no leisure to breed those disturbances to which they were naturally so much inclined. This was the chief benefit which resulted from Edward's victories and conquests. His foreign wars were in other respects neither founded in justice, nor directed to any salutary purpose."

The state of religion and morals during this long reign was probably such as might have been expected among a people, who could not be kept from killing one another without employing them in murdering the people of other countries. We are happy however to remark, that in the latter part of the reign of Edward III. Wickliff made his appearance, and began to call in question the propriety of many opinions, which had for ages been regarded as infallible truths. This was like the morning star before the dawn of day. Wickliff was the harbinger of the partial reformation, which occurred in the days of Luther and Calvin.

Richard II. succeeded his grandfather Edward III. A. D. 1377. Insurrection, war, and homicide prevailed in his reign, till the king himself was murdered.

Henry IV. was successor to Richard II. A. D. 1399. He obtained the crown by rebellion; and finding himself weak, he courted the papal clergy. The principles of Wickliff were gaining ground, and Henry was

supposed to be friendly to them; yet he was induced to engage the parliament to pass a law for their suppression. "It was enacted, that when any heretic who relapsed or refused to abjure his opinions, was delivered over to the secular arm by the bishop or his commissaries, he should be committed to the flames by the civil magistrate before the whole people." "This weapon did not long remain unemployed in the hands of the clergy. William Sautre, rector of St. Osithes in London, had been condemned by the convocation of Canterbury; his sentence was ratified by the House of Peers; the king issued his writ for the execution; and the unhappy man atoned for his erroneous opinions by the penalty of fire. This is the first instance of that kind in England; and thus one horror more was added to those dismal scenes, which at that time were already but too familiar to the people." *Hist. Eng.* Vol. III. p. 68—9.

Mr. Hume informs us, that until this reign there had been no penal law in England against heresy. "An indulgence," he says, "which proceeded, not from a spirit of toleration in the Romish church, but from the ignorance and simplicity of the people, which had rendered them unfit either for starting or receiving any new or curious doctrines, and which needed not to be restrained by rigorous penalties."

Passing and executing this sanguinary law against heresy may be regarded as proof of two facts: 1st, that the clergy and

the people in general were blind as to the nature of Christianity ; and 2d, that some dawnings of light had arisen in the minds of individuals. From the days of our Savior to the present time, it has been the general practice of the majority to treat reformers as *heretics* or *wicked men*. So uniformly has this been the case, that when we hear that a man was abused or reviled as a heretic, there is ground to hope that there was some good thing in him, and to suspect that he was really a better man than his persecutors.

Henry V. began his reign A. D. 1413. The Wickliffites or Lollards still gained ground in England. The king was opposed to sanguinary modes of conversion ; but the clergy had so much influence, that they succeeded in their attempt to destroy Lord Cobham, who was a principal character among the disciples of Wickliff. Additional laws were passed against the "heretics," which not only exposed *them* to be burnt alive, but which deprived their children of the right of inheritance. It was also enacted, that "the chancellor, treasurer, justices of the two benches, and all the chief magistrates in every city or borough, should take an oath to use their utmost endeavors for the extirpation of heresy : " that is, those officers were required to take an oath "to use their utmost endeavors" to burn men alive, who happened to dissent from the opinions of the dominant party.

"It was," says Mr. Hume, "the dying injunction of the late

king to his son, not to allow the English to remain long in peace, which is apt to breed intestine commotions ; but to employ them in foreign expeditions, by which the prince might acquire honor,—the nobility, in sharing his dangers, might attach themselves to his person, and all the restless spirits find occupation for their inquietude."

This murderous "injunction" of the "dying" monarch was not only followed by his son, but by too many of his successors. The savage principle, implied in it, has probably occasioned the slaughter of ten millions of people in Christendom.

That we may have a proper view of the awful character of this popular principle, let us bring it nearer home. A. and B. are brethren and neighbors. The children of A. are much inclined to quarrelling and murder. The father, instead of teaching them better, and through fear that they will kill him, or one another, employs them in fighting with the family of B. Such has been the murderous policy of princes bearing the name of *Christians*!

Between the years 1422 and 1485 we have the reign of Henry VI. of Edward IV. of Edward V. and the usurpation of Richard III. About half this term of 63 years was employed by our ancestors in wanton and destructive wars with the French; and the other half in butchering one another.

After mentioning the battle of St. Albans, which occurred 1455, in a civil war for the crown, Mr. Hume says, "This was the first blood spilt in that fatal quarrel,

which was not finished in less than a course of 30 years—which was signalized by 12 pitched battles—which opened a scene of extraordinary fierceness and cruelty—is computed to have cost the lives of 80 princes of the blood, and almost entirely annihilated the ancient nobility of England. The strong attachment which at that time men of the same kindred bore to each other, and the *vindictive spirit* which was considered a *point of honor*, rendered the great families implacable in their resentments.”

When this writer had given the history of our ancestors to the close of the usurpation of Richard III. he observes, “Thus have we pursued the history of England through a series of barbarous ages, till we have at last reached the dawn of civility and science.”

The reign of Henry VII. commenced 1485, and continued to 1509. In his time there were several insurrections and many sanguinary scenes; but the state of society was less perilous and distressing than in former years. He was a man of considerable energy and vigor, and he happened to be successful in quelling tumults and insurrections.

Until this reign a great, and perhaps the greater portion of our ancestors were *slaves*. In former ages, “every one that was not *noble* was a *slave*; the peasants were *sold along with the land*; the few inhabitants of cities were not in a better condition: even the gentry themselves were subjected to a long train of subordination under the great

barons or chief vassals of the crown.” *Hist. Eng.* Vol. III. p. 316—17.

While speaking on the subject of slavery Mr. Hume observes, “The latest laws which we find in England for enforcing or regulating this species of servitude, were enacted in the reign of Henry VII. And though the ancient statutes on this subject remain still unrepealed by parliament, it appears that before the end of Elizabeth, the distinction between villain (slave) and freeman was totally, though insensibly abolished, and that no person remained in the state to which the former laws could be applied.” p. 318—19.

When the subject of the African slave trade was before the British parliament, Mr. Wilberforce, in a speech in favor of its abolition, stated as a fact, that “the people of Bristol, in the reign of Henry VII. had a *regular market for children*, which were *sold to the Irish*.” *Hist. of Abolition*, Vol. II. p. 53.

The fact that a great portion of our ancestors were *slaves*, and that the custom of selling children as slaves existed so lately as the reign of Henry VII. may be regarded as full proof of a barbarous and uncultivated state of society. Perhaps there is not one to twenty of English descent in the United States, whose ancestors of the fifteenth century were not *slaves*.

It will not be denied, that in the preceding ages there were some virtuous and enlightened individuals; but it is evident that the mass of population in Great Britain had but little claim to

the character of a civilized people. It is also evident, that a great portion of the leading characters in the nation were, from age to age, ferocious, vindictive, and bloody-minded men, possessing little of Christianity except the name.

The records of the three last

centuries remain to be examined; and in them, if any where, we must find those *virtuous ancestors*, in whose praise so much has been said in our day, and in comparison with whom the present inhabitants of Great-Britain and the United States are said to be a *degenerate race*.

ON THE FORMATION OF JUDGMENT AND CONSCIENCE.

In every respect man is allied to other animals in his earthly or mortal nature,—he has all his senses in common with them, supports his existence as theirs is supported, and resigns it or dies as they die. So that in this relation we may say to the worm, "Thou art my mother and my sister," and ask the question with the wise man, "Wherein is a man better than a beast?"

On the other side, man is allied to celestial beings,—he is in one sense immortal, since his soul will never cease to exist.

Nothing can exceed the beautiful simplicity of the account that Moses has given of the creation of man—"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

Considered then as he came into the world, man is possessed of a living soul, without judgment and without conscience, but is endowed with a capacity to acquire them.

Judgment is first produced when the soul is capable to reason upon and to understand a

simple subject that is proposed to it. It involuntarily examines and decides upon this subject; and that decision, whether true or false, forms the beginning of its judgment. When the same subject is again proposed, its judgment in the case is present; it is understood in like manner as before, but now *without examination*; and it never afterwards will examine, until the foundation of the judgment is shaken, so as to excite an apprehension, that its conclusion was erroneous.

Reason is this capacity to examine and to draw conclusions. In the exercise of this faculty we begin with something *known* or *admitted*. A creature then, who cannot know or admit a principle, can never reason. But children are early taught to know some things, and to admit many principles to be correct.

These instructions form the basis of their reasonings, and have the effect to produce true or false conclusions. In other words, they effect the formation of the judgment; and hence the great variety of judgments: they are

found contradictory to one another; and as they are held in integrity by sincere men, who are thus opponents one to the other, so they are conclusions fairly and naturally drawn from their respective premises; and the cause of the disagreement is, that one or both have admitted, (perhaps without examination) some premises that are not correct. Reason, noble as it is, and certain in natural things as the truth itself, draws its conclusions from the premises given; and conclusions are true or false, not always according to the correctness of reasoning, but they also partake of the quality of the premises admitted, and on this account it can and does lead into error, as certainly as it can guide us in *true judgment*.

Having considered the formation of judgment, and observed the agency of reason in producing it; having seen too that judgments are different and contradictory to one another, yet on both sides held by sincere men, let us extend the inquiry, and examine what *Conscience* is.

This too is acquired. Men are born without conscience as certainly as they are born without judgment.

In the subjects upon which we reason or that are examined by the opening capacities of the mind, many are of a moral nature, and relate to our conduct, our duties, &c. That judgment therefore that is formed from conclusions, drawn respecting these duties, has relation to and is inseparable from *Conscience*. In the first instance of our lives that we have decided any

thing is our *duty*, that decision becomes our judgment; and as it is of a moral nature, so it is the beginning of the formation of conscience in us. The recollection of this conclusion is always present with us, whenever the subject is again proposed. We are satisfied with ourselves when we act according to this judgment (whether true or false) and always are sensible of conviction when we do the contrary.

It is an index, or present view of the state of our judgment in the case, and conscience and judgment are thus inseparable companions. In the same way, then, and from the same cause that men's judgments are sometimes correct, and sometimes erroneous, so conscience in some men condemns them for doing, what conscience in other men would condemn for not doing. And conscience is therefore no test of truth or error, for the same reason that men's judgments are no test.

The premises admitted by some men, leads them, and necessarily leads them to the conclusion, that it is right to defend themselves. The inference is natural, and their reasoning is correct; but the conclusion is *erroneous*, because the premises are *erroneous*; and the doctrine is known to be anti-christian by those who examine the foundation of the argument, see its fallacy, and draw their conclusions from the example, the precepts and the doctrines of Jesus Christ.

One half of the evil prejudices, much of the error, and all the bigotry in the world arise from our *admitting* to be true

what is not true. For we reason from what we have taken for granted, as though it were a self-evident truth, and our conclusions are commonly erroneous when our premises are erroneous. To examine ourselves is a profitable exercise; I believe—Why do I believe? let me examine the reason or cause why I believe, and if I find the cause is in something that I have admitted, taken for granted, or considered self-evident from my childhood, I will examine it the more closely. But profitable as this examination of ourselves may be, it is seldom done thoroughly; for self-love shrinks when we are thrown back upon first principles. "He that thinketh that he knoweth any thing, knoweth nothing yet as he ought to know;" and it is thus we can understand that saying, "If any man will be wise, let him first become a fool, that he may be wise."

The foundation of all true

knowledge and wisdom is God. If we were to begin our structures on this foundation, they would stand. "To know thee, the only true God, and Jesus Christ whom thou hast sent, this is life eternal;" and as "what is to be known of God is manifest in man," and as "in him are hid all the treasures of wisdom and knowledge," the exhortation is unspeakably interesting, "Acquaint thyself with God, and be at peace." Thus our judgments would be correct, our consciences pure, and the same mind would be in us that was in Christ Jesus.* The meekness, gentleness, and purity of our holy religion would be conspicuous; and all anger, malice, revenge, all wars, fighting, and bloodshed would cease among the professors of the Christian name. Then we might with boldness hold forth the Apostolic doctrine, "If any man have not the spirit of Christ, he is none of his."*

REVIEW OF AN EXTRACT FROM DR. BUCHANAN'S RESEARCHES.

IN the late Dr. Buchanan's Asiatic Researches we have the following passage :

"In every age of the church of Rome there have been individuals of an enlightened piety, who derived their religion not from 'the commandments of men,' but from

the doctrines of the Bible. There are at this day, in India and in England, members of that communion, who deserve the affection and respect of all good men; and whose cultivated minds will arraign the corruptions of their own religion, which the author is

* We ought perhaps to state, that this communication is from the Friend, an extract of whose letter to the author of the Friend of Peace was inserted in the No. for February, and which was not intended by the writer for publication. This communication was designed to give a more full and perspicuous view of the subject; and we hope it will lead our readers to some useful reflections.

about to describe, more severely than he will permit himself to do. He is indeed prepared to speak of Roman Catholics with as much liberality as perhaps any Protestant has ever attempted on Christian principles; for he is acquainted with individuals, whose unaffected piety he considers a reproach to a great body of Protestants, even of the strictest sort. It is indeed painful to say any thing which may seem to feeling and noble minds ungenerous, but those enlightened persons whose good opinion it is desirable to preserve, will themselves be pleased to see, that truth is not sacrificed to personal respect, or to a spurious candor. Their own church sets an example of 'plainness of speech' in the assertion of those tenets which it professes, some of which must be extremely painful to the feelings of Protestants, in their social intercourse with Catholics; such as, '*That there is no salvation out of the pale of the Romish church.*'

"This exclusive character prevents concord and intimacy between Protestant and Catholic families. On the principles of infidelity they can associate very easily; but on the principles of religion, the Protestant must ever be on the *defensive*; for the Romish church excommunicates him; and although he must hope that some individuals do not maintain the tenet, yet his uncertainty as to the fact, prevents that cordiality which he desires. Many excellent Catholics suffer unjustly in their intercourse with Protestants, from the ancient and exclusive articles of their own

church, which they themselves neither profess nor believe. If they will only intimate to their Protestant friends that they renounce the *exclusive principle*, and that they profess the religion of the Bible, no more seems requisite to form with such persons the sincerest friendship on Christian principles." p. 116—17.

REMARKS.

It is pleasing to see in a clergyman of the Episcopal church such candor and charity towards some who are of the Roman Catholic communion. Although we dissent, both from the church of Rome and the church of England, we are willing to believe that there have been many excellent men of both descriptions. This may be admitted without the least approbation of what is erroneous in either.

The popish principle, "That there is no salvation out of the pale of the Romish church," is unquestionably a great obstacle to fellowship and Christian intercourse between the papists and every sect of protestant christians. Every discerning protestant feels that the principle thus assumed by the papists is both arrogant and injurious. And it is to be wished, that in view of this papal principle, every protestant should see the danger of equal arrogance on his own part. When a protestant of any sect whatever makes a belief in his own peculiar tenets, essential to the Christian character, or a term of Christian fellowship,—in what respect is his conduct less arrogant, or less injurious, than the conduct of the members of the

Romish church? What is the essential difference in the principles assumed? The papist assumes for facts, that he is right, and that it is owing to the wickedness of their hearts that protestants dissent from him. He therefore feels authorized to treat dissenters as *heretics* and *wicked men*. But do not many protestants assume as much, and treat dissenters from their creed in a similar manner? Can this principle be the *worst part of popery* in the one, and the *best part of protestantism* in the other? Shall we censure that in a papist which we approve in a protestant? Dr. Buchanan supposed, "that if the papists would only intimate to their protestant friends that they renounced the *exclusive principle*, and that they **PROFESS THE RELIGION OF THE BIBLE**, no more would seem requisite to form with

such persons the sincerest friendship on Christian principles." Shall then protestants maintain an "exclusive principle," as a bar to communion with each other, while they wish the papists to renounce this principle, that a way may be opened for the "sincerest friendships" with them? To men of benevolent minds and serious reflection, it must be painful to see one of the most exceptionable principles of popery adopted and supported by Christians, who call themselves protestants. But when we see professed protestants intimating to papists the propriety of "renouncing the exclusive principle," may we not hope, that the time is at hand, when these protestants will set their catholic brethren a *good example*, as well as give them *good advice*?

A LETTER FROM ANTHONY BENEZET TO THE QUEEN OF GREAT BRITAIN.

To Charlotte, Queen of Great Britain:

IMPRESSED with a sense of religious duty, and encouraged by the opinion generally entertained of thy benevolent disposition to succour the distressed, I take the liberty, very respectfully, to offer to thy perusal some tracts, which, I believe, faithfully describe the suffering condition of many hundred thousands of our fellow creatures of the African race,—great numbers of whom, rent from every tender connexion in life, are annually taken from their native land, to endure in the American islands and planta-

tions a most rigorous and cruel slavery, whereby many, very many of them are brought to a melancholy and untimely end. When it is considered that the inhabitants of Britain, who are themselves so eminently blessed in the enjoyment of religious and civil liberty, have long been, and yet are very deeply concerned in this flagrant violation of the common rights of mankind, and that even its national authority is exerted in support of the African slave trade, there is much reason to apprehend that this has been,

and as long as the evil exists will continue to be, an occasion of drawing down the divine displeasure on the nation and its dependencies. May these considerations induce thee to interpose thy kind endeavors on behalf of this greatly oppressed people, whose abject situation gives them an additional claim to the pity and assistance of thy generous mind: inasmuch as they are altogether deprived of the means of soliciting effectual relief for themselves. That so thou may not only be a blessed instrument in the hands of Him, "by whom kings reign and princes decree justice," to avert the awful judgments, by which the empire has already been so remarkably shaken, but that the blessings of thousands ready to perish may come upon thee, at a time when the superior advantages, attendant on thy situation in this world, will no longer be of any avail to thy consolation and support.

To the tracts, on the subject to which I have thus ventured to draw thy particular attention, I have added some others, which at different times I have believed it my duty to publish, and which I trust will afford thee some satisfaction; their design being for

the furtherance of that universal peace and good will amongst men, which the gospel was intended to introduce.

I hope thou wilt kindly excuse the freedom used on this occasion by an ancient man, whose mind, for more than forty years past, has been much separated from the common course of the world, and long painfully exercised in the consideration of the miseries, under which so large a part of mankind, equally with us the objects of redeeming love, are suffering the most unjust and grievous oppression, and who sincerely desires the temporal and eternal felicity of the queen and her royal consort.

ANTHONY BENEZET.

Philad. the 25th of the 8th month, 1783.

N. B. The above is the letter to the queen which was mentioned in the sketch of Benezet in the number for March. It is inserted that our readers may have some idea of the humanity and benevolence of his heart, from his own writings; and that they may be excited to esteem and to imitate such an example. It will be remembered, that the letter was written long before the slave trade was abolished in Britain.

Illustrations of passages in the New Testament, which refer to sentiments, &c. among the Jews, in the time of our Savior.

48

Matth. v. 13. "If the salt have lost his savour, wherewith shall it be salted?"

It is probable that our Lord may refer here to salt, dug from salt lakes, the upper crust of

which, having been exposed to the sun, rain, and wind for a long time, loses its relish, and is good for nothing, but to be cast out, and to be trodden under foot of men.

Taylor's Scripture illustrated, p. 175.

49.

Matth. v. 15. "Neither do men light a candle, and put it under a bushel, but on a candlestick."

The meaning of the original word is, a lamp. Candles were not used at that time in Judea, for lighting their houses. And the word, which is translated a candlestick, means a lamp-stand. Nor had the Jews a bushel. The measure, mentioned by the evangelist, was less than our peck. The term bushel, serves well enough for conveying the import of the sentiment; but as it indirectly suggests the use of a measure, which was unknown in Judea, it is evidently improper.—See Campbell's note on the verse, and Diss. 8, p. 1, § 6. In his translation, Campbell adopts the general term, measure.

50.

Matth. v. 17. "Think not that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfil."

There was nothing, of which the Jews were equally jealous, as of an intimation of a design against their sacred books; the very letters of which they numbered; ascertained the number of times in which words were repeated in them; the middle word of the whole, and the middle letter; and there was nothing which would instantly have excited them to so united a resistance. Hence the explicit avowal of our Lord, that he came not to destroy, or rather, to subvert the law and the prophets, but to fulfil them; to teach their true import, and to accomplish their

great and important purposes.

These seem to be the meaning, and the object of the expressions. "The instructions in the sermon on the mount, appear to be explanatory of the law, shewing its extent and spirituality, rather than additions to it, deriving their power to oblige, only from their promulgation by our Lord." It was the expectation of the Jewish nation concerning the Messiah, that he would publish a new law; yet not only without lessening the authority of Moses and the prophets, but at the same time that he gave to prophecy the most splendid fulfilment, that he would also exalt to the highest glory, the dispensation of Moses. We shall have repeated occasions for reference to this text.

The expressions in the succeeding verse, *one jot or one tittle shall in no wise pass from the law*, appear to have been proverbial; and the *history*, or rather *histories* of the proverb, may amuse, if they do not instruct the reader. Says the Jerusalem Gemara, "the book of Deuteronomy prostrated itself before God, and said, O Lord of the universe, in me thou hast written thy law; and thy covenant, mutilated in one part, is injured in the whole. Behold, Solomon has attempted to blot out from me a *yod*.* The most holy God replied, Solomon, and a thousand like him, shall perish, but a word from thee shall not perish. Says Rabbi Honna, in the name of Rabbi Acha, the letter *yod*, which God took from

* The smallest letter in the Hebrew alphabet.

the name of Sarai, our mother, is given half to Sarah, and half to Abraham. It is the tradition of Rabbi Joshua, the letter *yod*, having prostrated itself before God, said, O eternal Lord, thou hast blotted me from the name of a most holy woman. God most holy replied, thou hast hitherto been in the name of a woman, and in the end of the name, (of Sarai) thou shalt hereafter be in the name of a man, and in the beginning of the name. Hence

it is written, Moses called the name of Oshea, Joshua. The Babylonian Gemara says, 'the letter *yod*, says God, which I have taken from the name of Sarai, stood and cried to me for many years, that it might be prefixed to the name of Oshea, to whose name I have added it.' This is a specimen of the traditions, which the Jews regarded not less than their law.

Lightfoot's Hor. Heb. Campbell's note.

Summary of the speeches of Mr. Wilberforce, on the clause in the East India Bill, for promoting the religious instruction and moral improvement of the natives of India.

(Continued from page 109.)

THE evils of India are not merely such, as a despotic government never fails to introduce and to continue. They are family, fire-side evils. They pervade the whole mass of the population, and embitter the domestic cup in almost every family. How indeed can we overrate the sum of evils produced, and the happiness impaired and lost, from the single circumstance of the prevalence of polygamy. The president Montesquieu had no peculiar zeal for Christianity. But would we see a lively picture of the jealousies, the heart burnings, the artifice, the falsehood, the cruelty, the rage, the despair, of which polygamy is the fertile source, let us look to that great writer's Persian letters. Here we may find a decisive settlement of the question, concerning the rank in the scale of beings, which is as-

signed to the female sex, among the nations of India. Their great lawgiver speaks of woman, in the most disparaging and contemptuous terms; and we see the same estimate of them, in many of the Hindoo customs and institutions.

Again, in India we find prevalent that evil, I mean *infanticide*, against which we might have hoped that nature would have supplied adequate restraints, if we had not been taught by experience, that for our deliverance even from this detestable crime, we are indebted to Christianity. For it is not to philosophy, it is not to civilization, it is not to progress in refinement, or in the arts and comforts of social life; it is not even to liberty herself, that the world is indebted for this emancipation. The friends of Christianity may justly glory in the acknowledg-

ment of one of its greatest enemies, that infanticide was the incorrigible vice of all antiquity; and it is very striking that, both in India and China, where the light of revelation has never penetrated, this detestable crime still asserts its superiority over nature itself, no less than over virtue. To this, in India, is added, *the destruction of the sick and aged, often by their nearest relatives.*

Let me refer also to the practice of *burning widows, on the funeral pile of their deceased husbands.* A writer of great authority, (Mr. Dow) many years ago, stated the custom to have become almost extinct. But sorry I am to say, that this is so far from being the truth, that the practice which Bernier states to have been greatly discouraged, though not absolutely prohibited by the Mahometan government, and which, in consequence, had considerably declined, *has increased since the country came under our dominion.* Great pains were taken by the missionaries, a few years ago, to ascertain the number of widows which were annually burnt, in a district thirty miles round Calcutta; and in this comparatively small area, one hundred and thirty widows were burnt in six months. In 1803, within the same space, the number amounted to two hundred and seventy five, one of whom was a girl of eleven years of age. Certain persons were employed

purposely to watch, and to report the number of these horrible executions; and the place, person, and other particulars, were regularly certified. After hearing this, you will not be surprised on being told, that the whole number of these annual sacrifices of women, thus cruelly torn from their children, at the very time when they must be in the greatest need of the fostering care of the surviving parent, is estimated, I think, in the Bengal provinces, to be ten thousand.

Nor must we dare to flatter ourselves, though in truth it would be a wretched consolation, that these widows are offered a willing sacrifice. Bernier relates, from his own personal view, that the women are always carefully fastened down, sometimes with strong green bamboos, at others with thick strong ropes, thoroughly soaked in water; and that when the wretched victims drew back, he has seen those demons, the Brahmins, thrusting them into the fire with their long poles. Sometimes indeed the relations and friends of the widow, exerting their utmost influence with her, succeed in persuading her to live. But the Brahmins delude the poor wretches with the hopes of glory and immortality, if they consign themselves to the flames. Their only alternative is, a life of hard fare, and of servile offices; in short, a life of drudgery, degradation, and infamy.*

* It would be scarcely justifiable to forbear inserting the following account of one of these horrible scenes, at which the missionary, Mr. Marshman, was present a few years ago. I will extract his own words, only adding, that he is a man of the most established integrity; in the veracity of whose account, the most entire reliance may be justly placed,

If these transactions took place in any part of England, instead of the indifference with which they have been too long regarded, the public zeal would be called forth, and every possible endeavor would be used to put an end to them.

"A person informing us that a woman was about to be burnt with the corpse of her husband, near our house, I, with several of our brethren, hastened to the place. But before we could arrive, the pile was in flames. It was a horrible sight. The most shocking indifference and levity appeared among those who were present. I never saw any thing more brutal than their behavior. The dreadful scene had not the least appearance of a religious ceremony. It resembled an abandoned rabble of boys in England, collected for the purpose of worrying to death a cat or dog. A bamboo, perhaps twenty feet long, had been fastened at one end to a stake, driven into the ground, and held down over the fire by men at the other. Such were the confusion, the levity, the bursts of brutal laughter, while the poor woman was burning alive before their eyes, that it seemed as if every spark of humanity was extinguished by this accursed superstition. That which added to the cruelty was, the smallness of the fire. It did not consist of so much wood as we consume, in dressing a dinner; no, not this fire that was to consume the living and the dead! I saw the legs of the poor creature hanging out of the fire, while her body was in flames. After a while, they took a bamboo, ten or twelve feet long, and stirred it, pushing and beating the half consumed corpses, as you would repair a fire of green wood, by throwing the unconsumed pieces into the middle. Perceiving the legs hanging out, they beat them with the bamboos for some time, in order to break the ligatures which fastened them at the knees, (for they would not have come near to touch them for the world.) At length they succeeded in bending them upwards into the fire, the skin and muscles giving way, and discovering the knee sockets bare, with the balls of the leg bones; a sight which, I need not say, made me thrill with horror, especially when I recollected that this hapless victim of superstition was alive but a few minutes before. To have seen wolves thus tearing a human body limb from limb, would have been shocking; but to see relations and neighbors do this to one with whom they had familiarly conversed not an hour before, and to do it with an air of levity, was almost too much for me to bear.

"You expect to hear perhaps, that this unhappy victim was the wife of some Brahmin of high caste. She was the wife of a barber, who dwelt in Serampore, and had died that morning, leaving the son I have mentioned, and a daughter of about eleven years of age. Thus has this infernal superstition aggravated the common miseries of life, and left these children stript of both their parents in one day. Nor is this an uncommon case. It often happens to children far more helpless than these; sometimes to children possessed of property; which is then left, as well as themselves, to the mercy of those, who have decoyed their mother to their father's funeral pile."

[This narrative may excite feelings of disgust and horror. But it is suited also to excite the liveliest gratitude for that most benign religion, under which we are permitted to live. I will not ask what female, but what individual in christendom, in contemplating this scene, can refrain from blessing God, that he was born, and has been reared, under the benign influence of the Gospel? And distressing as the spectacle may be, let us not turn hastily from it. "True humanity consists not in a squeamish ear, or eye; but in feeling for the sufferings of others, and being forward and active in relieving them." In another number, we may be able to conclude this summary; and as we may rely on the facts which it contains, it cannot fail, we think, of being very interesting and useful.]

ARGUMENTS AGAINST REQUIRING SUBSCRIPTION TO HUMAN
CREEDS.

"1. THAT stating any doctrine in a confession of faith with a greater degree of precision than the Scriptures have done, is in effect to say, that the Scriptures have not stated it with precision enough; in other words, that the Scriptures are not sufficient.

"2. That this experiment of leaving men at liberty, and points of doctrine at large, has been attended with the improvement of religious knowledge, where and whenever it has been tried. And to this cause, so far as we can see, is owing the advantage which protestant countries in this respect possess above their popish neighbors.

"3. That keeping people out of churches, who might be admitted consistently with every end of public worship, and excluding men from communion, who desire to embrace it upon the terms that God prescribes, is certainly not encouraging, but rather causing men to *forsake the assembling of themselves together*.

"4. That men are deterred from searching the Scriptures, by the fear of finding there more or less than they looked for; that is, something inconsistent with what they have already given their assent to, and must at their peril abide by.

"5. That it is not giving truth a fair chance, to decide points at one certain time, and by one set of men, which had much better be left to the successive inquiries of different ages and different persons.

"6. That it tends to multiply

infidels amongst us, by exhibiting Christianity under a form and in a system, which many are disgusted with, and who yet will not be at the pains to inquire after any other."

Some years ago, a serious attempt was made in England by some members of the established church, to free themselves and others from the tyranny and inconvenience of having to subscribe articles of faith, which they neither believed nor understood. At that period a publication appeared, entitled "*Considerations on the propriety of requiring a subscription to articles of faith*." To this followed an "*Answer from the Clarendon press*." Dr. Paley is not supposed to be the author of the "*Considerations*," but he wrote a "*Defence*" of them in reply to the Answer. The defence is an ingenious and able performance. Having replied to the answer, he stated the six arguments which we have copied, as "*contained in the Consideration, to which no answer has been attempted*."

As we have reason to doubt whether there was any person in Great Britain able to answer these arguments, we publish them for the consideration of all our readers, and particularly those who think it to be safe and proper to require subscription to human creeds. If any one of these will furnish us with a concise, candid, and well written answer, he may rely on its being published in this work.

VOLTAIRE'S VIEWS OF THE MADNESS OF WAR.

B. I AM well enough acquainted with the rights of peace: they consist in keeping one's word, and leaving every man in possession of the rights of nature. But as to the right of war, I don't know what it is. The *code of murder* seems to me a strange fancy. I hope we shall shortly have the laws and rights of robbers on the highway.

A. What! do you deny the possibility of a *just war*?

B. I never knew of any such thing; it appears to me self-contradictory and impossible.

A. Two princes dispute concerning an inheritance, their titles are litigious, and their reasons equally plausible; war must decide, and consequently the war is just on both sides.

B. It is physically impossible but that one of the two must be in the wrong; and it is absurd and barbarous that nations should perish, because one of these two princes has reasoned falsely. Let them fight in single combat, if

they choose; but it is shocking that a whole people should be sacrificed to their interests.—For example—the archduke Charles disputes the throne of Spain with the duke of Anjou, and four hundred thousand men are slain. I wish to know if this be just?

A. I confess it is not.—How can we explain this rage?

B. In the same manner as physicians give an account of the plague and madness. We are not always attacked with madness—Nothing more is necessary in general, than for one *mad minister* of state to bite another, and in three or four months the madness is communicated to four or five hundred thousand men.

[The above sentiments have been extracted from the Dialogue on the "Right of war." Voltaire and Volney have very justly reproached Christians, for their inconsistency in making war. Let Christians no more expose themselves to such reproaches.]

TESTIMONY OF GANGANELLI, CLEMENT XIV.

"HEROISM scarce ever exists without atrocity; and when we analyze the high feats of all those conquerors who are extolled as prodigies of valor and genius, we ordinarily find them shaded by the *blackest horrors*."

"The most brilliant actions are not always the most estimable. A nation, observant of its word, and attached to its duty, is doubt-

less superior to another distinguished for valor, but distinguished also for treachery and perfidy. Conquests are not always founded on justice. In history we read of many heroes, who were only *renowned robbers*."

"The warlike were not the happy nations; besides that victories are often attended with the ruin of conquerors, fortune and

glory are not always at our command. A single defeat makes many victories be forgotten."

"These are truths which cannot be denied by men who are ac-

quainted with the nature of things, as well as the human heart."—*Discourse on different Nations.*

THE JESUITS BANISHED FROM SPAIN.

DON CARLOS, king of Naples, would not permit the Jesuits to approach his person; and his aversion for their society was no longer doubted, when he solicited at Rome the canonization of Don John de Palafox.

Don John de Palafox descended from one of the most ancient families in Spain. Learned, and pious, he had merited by these qualities the nomination of Philip the Second, to the bishoprick, newly erected in America, "De los Angeles de la Puebla." He became consequently the rival of the Jesuits, who had emigrated to that canton, armed with papal bulls, which authorized them to exercise the functions of bishops. He thought their privileges suspended by his nomination, and this excited violent contestations between him and them. Neither the king of Spain, nor the sovereign Pontiffs could succeed in their exertions, to deprive them of their chimerical pretensions, for they had gained the people, and Palafox died a martyr to the persecution of these ambitious monks.

Don Carlos ascended the throne of Spain in 1759. It was then that the complaints of the governors, and the merchants of America burst out. The Viceroy of Lima, and the governor of

Quito represented, that the solicitor general of the Jesuits, at Guipuzcoa, had possessed himself of all the commerce of Peru; that, to no purpose, they had commanded him repeatedly, to confine himself to his province; that by purchasing the commodities of Europe for ready money, there was twenty per cent. difference between the price current and theirs; that the monopolies granted to the Jesuits, combined with the facility of smuggling, allowed them to sell at a cheaper rate; that from this cause, innumerable bankruptcies had ensued; and that these abuses not only reigned in the Spanish dominions, but extended into Asia through the Philippine islands.

The court of Spain had the good-will to prescribe, but not the power to administer, a remedy to these disorders, true or false. The Jesuits disdained the orders which they received, and the government was reduced to dissemble and to wait.

Besides these grievances against the transatlantic members of the society, the king had peculiar provocations from the Jesuits of Spain.

The question was not concerning their erroneous opinions, their daring theological system, their licentious morality, nor

their renovated Pelagianism. The Spanish ministry thought little of these objects. The question was, concerning the assassination of the king of Portugal, the verbal process, and the proofs, which convicted the Jesuits as the original instigators of that crime, the predicted and executed empoisonment of Benedict the Fourteenth, the ruin of the great houses of commerce, and the contempt of episcopacy. Glaring abominations of every kind commanded the attention of the sovereign. The court pursued the steps of the Jesuits, without awakening their apprehensions. The court of France informed the Spanish ministry, that these Fathers had a printing press at Villa Garcia, conducted by Father Idiaquez, from which issued a multitude of publications injurious to the tranquillity of the French government. Certain booksellers at Bayonne were arrested, and spoke, at the Bastille and the court of Spain, suppressed the printing press without making any noise.

The Jesuits, nevertheless, guided by the instructions and orders of their general, collected parties, and employed them in rendering the ministry odious. Under the preceding reigns, they had usurped a most extensive power. The vast texture of their policy had surrounded and enveloped the king and his subjects, the grandees and the common people, the church and the state, the learned and the ignorant. They commanded the fathers by their children, the masters by their domestics, the women by confession, artisans by

their congregations, courtiers by their projects, sovereigns by their weaknesses, popes by appearances of devotion and obedience. They disposed of all sexes, ages, and conditions. Did religion oppose their various projects of ambition? They altered it. They folded and twisted morality to their views and their interest, by their interpretations of its decisions. If a defender of religion and morality arise, like Don John Palafox, they calumniated him—"He was a dangerous man." "He was a rebel." Some such they drove away by arbitrary strokes of power, or despoiled them of their fortunes and situations. Others intimidated by their numerous partizans. Others assassinated or poisoned. Whoever dared to unmask their intrigues ensured his own destruction. They marched between hypocrisy and tyranny; the Gospel in one hand, and the poniard in the other. They were cringing and insinuating, despotic and menacing. Hence that whimsical mixture of modesty and arrogance, of poverty and riches, of edification and scandal, of study and business, of artifice and violence, of fraud and usurpation, of flattery and defamation, of intrigue and simplicity, of zeal and fury, of virtue and villany. It was by uniting extremes and opposites, that they rendered themselves formidable.

Things were altered under the reign of Charles the Third, who knew the Jesuits, and had resolved to reduce them to obedience, or to suppress them. Charles commenced by sending Don Ca-

vallos, at the head of a body of troops, to Paragua. Cevallos took possession of a country where they thought themselves masters, and Spain now commands where the inhabitants had obeyed a Jesuit. The command of a fortress was committed to a French officer, whose name was Bonneval, who there found papers, which the Jesuits, in the first tumult, had forgotten: and among these papers, a plan of instructions and operations of general Ricey, for a conspiracy against the government. He deposited them in the hands of a friend, with orders to transmit them to the court. He mistrusted Cevallos, already corrupted by the Jesuits.

The officer of the Jesuits, who had evacuated the fortress, recollecting his own inadvertency, addressed himself to Bonneval, who pretended not to know what he demanded: and upon the demand of the Jesuit and the refusal of the officer, Cevallos put him under arrest, where he remained till the time of his return to Madrid. He committed the papers to the king. At that time the count D'Aranda had been appointed president of the council, an office which had been suppressed, but had been revived on occasion of a commotion, which we will now describe.

The Jesuits unceasingly remonstrated to the Spaniards, that the installation of the reigning family had enkindled the war in Europe, from 1700 to the peace of Vienna in 1725. They represented how bloody and ruinous it had been for the nation; that they were crushed with taxes, un-

known before the house of Bourbon ascended the throne; how many slaughters had followed, and how much money had been absorbed in the establishment of the Infant, Don Philip; the conquest of Naples, the expedition to Sicily, the siege of Oran, the passage of the Spanish monarchy into the hands of foreigners, the disunion of the patricians, fifteen years of civil troubles. They declaimed against the great employments of the ministry, occupied by intruders, the humiliation of the native Spaniards, cringing with the vilest flatteries to obtain a miserable employment, under chiefs, whose pride could be equalled only by their power, and whose power could only be compared to their imbecility. We support all the necessities of the state, but few of us participate in the advantages of it; few of us are permitted to know the cares of the administration. It is not difficult to conjecture, from the temperament of the human heart, the impression of these discourses upon a proud nation. The Spaniards fall into discontentments, their minds become uneasy and agitated; they insensibly lay hold on the hope of ameliorating their condition, by a change of administration.

The Jesuits had persuaded the Spaniards, that the conquest of America was the price of their labors. That the king had only lent his name; and it was unexampled, that a people suffered so patiently the restraints imposed upon the enjoyment of their own property and prosperity. It was in this manner, that they enervated and enfeebled the attach-

ment and fidelity of the Spanish people to the government. The people murmured; silent tears flowed from their eyes; and nothing was seen on every side, but the symptoms of a fury, confined and struggling to break out.

The national impatience was still more increased by the conquest of the Havanna; by the bad defence of that place, and by the loss of the immense riches which passed into the hands of the English, by the number of bankruptcies, which followed that event, the war of Portugal, and the sacrifice of five and twenty thousand men, who perished by diseases, the failure of subsistences, and other faults, imputed to the incapacity and corruption of Squilaci, who had raised himself from the shop of an artisan in Sicily, to the highest dignity of the empire; the support which the sovereign afforded him, the abuse of the power that had been given him, the monopoly of grain, the contempt of ancient usages, the abolitions of old customs, almost always objects of the fanatical attachment of the people, the outrages upon the persons of the citizens stripped of the national dress, and insulted in the streets, in the public squares and walks. Such were the real causes which lighted up a concealed flame, which blazed at the bottom of the souls of the Spaniards, and which the Jesuits supplied with fuel, and blew up. But before we come to the explosion, it will be convenient to return, for a moment, to the countries of America.

The duties of the Spanish finances in America were fixed.

They consisted in a tax upon commodities imported into those countries from Europe. By his authority as sovereign, the king appointed the governors, the viceroy, the alcades, and the other officers in the magistracy and the finances. He raised an impost under the form of a capitation, upon all the inhabitants of the Indies, and all the nations of Spanish America are comprehended under the generical name of *dos Indias*. The king enjoyed the right of exploring mines, of the sale of spirituous liquors, of the plant called Chicha, cards, stamped paper, quicksilver, the assessment of *las mitas*, or the obligation to furnish a certain number of hands to the public works. These burthens the people bore without murmuring, when Squilachi took the fancy to augment the oppression, by creating a council of domains, by reducing the natives of America to the condition of the inhabitants of Castille, by restraining the liberty of franchises, and by demanding, under the form of loans, considerable sums from the different sorts of corporations. The Jesuits did not fail to take advantage of these circumstances to excite a fermentation, which would have had the most fatal consequences, if the prudence of the ministry had not appeased it, by dissimulation and by mildness. The people, however, had trampled on the seals of the king; they had torn to pieces the orders of his minister, as well as his own; they had attacked his officers in their houses, who had escaped assassination only by flying to their country seats, where

the populace held them blockaded. The revolt had been pushed so far, that they had chosen a king, who was, however, wise enough to refuse the office. The ministry were not ignorant, that these seditious dispositions of the South Americans were nourished by their spiritual guides, and seconded by England, attentive to undermine the forces of the House of Bourbon in all its branches. At that time, gold was seen distributed by handfuls to a miserable populace, by the Jesuits and the others offering them friendship and protection.

This insurrection was followed by another, in Spain. In the year 1766 or 1767, the marquis de Squilaci, by a monopoly of grain, had plunged the empire into the horrors of a universal famine. The people, groaning under this calamity, the author of which was not unknown to them, demanded the dismissal of the minister. Squilaci, to humble them, prohibited their cloaks and their flapped hats; and the prohibition was rigorously executed. The people were boiling with indignation; and the Jesuits, the favorable moment arrived for the project they had long conceived, of exciting in Spain a conflagration that nothing could extinguish. Always affecting concealment, but almost always ill concealed, they employed their adopted and initiated Abbe Hermoso, and the marquis de Campo Flores, and a number of others. They dispersed themselves in the taverns, they scattered money in the bodegones, (dram shops, ale houses, I suppose.) There the intoxication of

rebellion was inflamed by wine. These scenes of debauchery resounded with the cries of "Long live the king, but death to the ministry." The insurrection was to break out on Thursday or Good Friday, when the king and all his court went on foot to the churches, to perform what are called "Stations." The victims were designated: the minister was to be assassinated, and in the confusion, no doubt there would be found among the fanatics, a parricide to strike the king. But the populace, who were not in the secret, and whom the Jesuits had too much inflamed, broke out too soon, on the day of the "Branches." The glasses of Squilaci were broken with stones; they broke open the doors of his hotel; they sought his person, but could not find him. Their fury fell upon his furniture, which they tore to pieces. From thence they flew to the castle of the king, where they committed a horrible massacre of citizens and the Walloon guards. The carnage never ceased, until the moment when the king appeared in a balcony, and granted to the tumultuous multitude every thing they demanded with such loud cries. The marquis of Squilaci fled towards Italy, and the same day the king removed, by circuitous roads, to Aranjuez, a pusillanimous evasion, which endangered a revival of the sedition.

The king had re-created the office of president of Castille, which had been antecedently abolished, from an apprehension of the power which it conferred upon him who was invested with

it, and had given it to the count D'Aranda, whose first care was to search out the secret causes of the insurrection. The abbe Hermoso, the marquis de Campo Flores, and their accomplices were arrested. By their answers to interrogatories it was discovered, that the revolt was not to have commenced till the holy Thursday or Friday; and that they had drawn from the treasury of the imperial college of the Jesuits, the real promoters of this detestable project, the sums of money distributed in the taverns.

Notwithstanding these discoveries, which the count D'Aranda had drawn from the mouths of the culprits, he did not think himself yet possessed of sufficient evidence to determine his king. Moreover, he knew that in cases of rebellion, a direct remedy might increase the evil; and that it was convenient to find a pretext for chastising the rebels. He thought it necessary to have irrefragable proofs. But how should he obtain them?

He contented himself to dissemble, to treat the Jesuits with greater distinction than ever, and to hope for every thing from time. Such was the state of things, when the attorney general of the order, father Altamirano, came to court to solicit permission to go to Rome. D'Aranda had no doubt, that he was going to render an account to Ricci of the recent commotion, and that the coffers of the Jesuit contained all the information he wanted. He cajoled Altamirano, and offered him all the assistance he could desire. The

passports, which promised to his person and effects the greatest safety, were expedited to him; but they had been preceded by injunctions, notwithstanding every impediment, to visit at Barcelona the trunks of the father, and to seize upon his papers. At the same time they attached to the sides of the traveller, an officer of cavalry, who took the same road for the service of the king, and who never lost him out of sight. Arrived at Barcelona, the governor arrested Altamirano, opened and examined his trunks, seized his papers, and in those papers found the conviction of the crime of the society. Then D'Aranda could speak in strong terms to his sovereign, and make him feel the necessity of demolishing a formidable colossus, and deliver himself from a powerful enemy, master of consciences, possessed of immense riches, and capable of undertaking the most desperate enterprises, as well as of paying for the most secret conspiracies. It was then resolved in the cabinet of Madrid, that the Jesuits should be banished; and to complete the enterprise without noise or trouble, they swore themselves to secrecy; and they sent to the governors, viceroys, corregidores, and heads of plantations, every where within the residence of the Jesuits, from the capital Madrid, as far as the Philippine islands, orders numbered, which were not to be successively unsealed but on a certain day, and even at a prescribed hour. It was prescribed to some to hold in readiness, ships, carriages, and troops; to others, to enter the

houses of the Jesuits, to cut the ropes of their bells, to seize their persons, and transport them, through Spain and through America, to the places indicated; and this was executed. They conducted to Carthagená the Jesuits of Madrid, and they were disembarked at Civita Vecchia, before the Pope had any information of it.

The cardinal Palaviani, secretary of state at Rome, was then Nuncio at Madrid. Surprised at this event, as at an unexpected crash of thunder, and forever exposed to the reproaches of his holiness, the pope Clement 13th, fell sick of a mortal disease.

The government did not punish the adherents of the Jesuits, nor those who were affiliated or initiated with them. It granted to each of them a pension of six hundred livres; and it may be said, that the Jesuits were expelled from Spain by wisdom, from France by fanaticism, and

from Portugal by avarice.

The pope wrote violent letters to the Spanish monarch, who, in his answers, expressed infinite respect for the spiritual father of Christians, but declared he would be master of his own household, humbly supplicating his holy benediction.

Such were the serpentine windings, by which that most dangerous society of monks worked its way to destruction in Spain.

Masters of the earth!! What important services can you expect from a race of men, who have forgotten their fathers and mothers, and who have no children?

May this historical abridgment remind you of the influence they once had; of that which they still have; and of that which they always will have over your subjects and citizens; and of the perpetual dangers to which they will expose your persons.*

ON INTEMPERANCE.

No. 3.

THE evils of intemperance were, thirdly, to be represented.

But these, alas! are so numerous and glaring, that, were not new examples of this vice incessantly occurring, it might be deemed almost superfluous to dwell upon its atrocity.

Its first effect is to impair health.

They, who are endued by nature with the most vigorous constitutions, when addicted to intemperance, become subject to countless diseases. Hard drinkers sometimes indeed attain to old age; but it is, in most instances, to be living monuments of folly and of guilt. They encounter many disorders, which lie concealed from public no-

*This article was presented for the Christian Disciple, as a translation made by a gentleman, venerable for his age and his rank in society,—and as worthy of consideration on the re-establishment of the society of Jesuits, and the present state of things in Europe and South America.

tice; while their bloated faces, their trembling limbs, and their distempered frames almost invariably render them disgusting spectacles to the world. But a great proportion of the intemperate fall victims in middle, if not in early life. How soon is the lustre dimmed in their eyes! How are the rose and the lily faded on their countenances, or reddened into an unnatural hue! How often are they incapacitated to take or to relish their necessary food! How criminally do they convert the appetite of thirst into a disease, which, the more it is indulged, becomes the more insatiable, and the more tormenting!

But in the incipient state of this vice, the intemperate reconcile themselves to their dangerous practices, by resolving never to run to this "excess of riot." Alas! how little do they know themselves, or the snares which beset them! The hydra of drunkenness has not yet fastened them in her embraces. They, therefore, perceive not the hazard of sporting within her confines. Ah! when will they consider, that every approach increases their insensibility to danger, and adds to the fatal potency of her charms!

They, who indulge in the free use of spirituous liquors, generally persuade themselves, that what they take really conduces to their comfort, without endangering their health. But let it be remembered, as the established opinion of the best physicians, that ardent spirits operate, like a slow poison, when their bad effects are not immediately visible. They secretly undermine the frame, which, though now

fair and flourishing, will be liable soon to tumble into ruins, if not supported with care.

The only security from the horrors of intemperance is in following the rules, taught us by the very brutes, *to drink only what is in itself salutary, and never to drink more than nature demands.*

Another evil of intemperance is, the shameful waste of property which it occasions.

This is the case with many, who maintain a reputation for temperance. But its most pernicious consequences are seen among laboring people, who consume so large a portion of their earnings in spirituous liquors, as reduces them to great straits, impoverishes their families, and often involves them, not only in want, but in infamy. To this cause is it owing, that many are delinquent in the discharge of debts, that there is such wretchedness in the habitations of the poor, that so many are precipitated from a comfortable to a penurious condition, and that we meet such squalid misery in the streets. In fine, by far the largest portion of the distresses of the poor may be traced to intemperance, as their prolific source.

Intemperance is also both the parent and the offspring of idleness.

It produces idleness, as it is of a social nature; and those who practise it, are induced to sacrifice much time in the company of kindred spirits. In its origin, it is scarcely ever a solitary vice; but derives its most powerful temptations and its highest zest from a participation with others.

It is the offspring of idleness, as persons of this description are most exposed to its allurements. It is an adage of indisputable truth, that "few can be idle, and yet innocent." In no respect is it more unhappily verified, than in relation to intemperance. They, on whose hands time hangs heavily, often betake themselves to places of public resort; and these are commonly the haunts of the intemperate. Though they may at first visit them solely from motives of curiosity, or to pass away the tedious hours; yet they find there temptations to excess, which it is difficult always to avoid. One indulgence prepares the way for another, till, if they be not seasonably rescued from such associations, there is the utmost danger, that they will join them from the love of strong drink.

It is almost unnecessary to add to this last evil, that intemperance produces derangement of worldly affairs.

These in the most prosperous require personal attention. But how can it be rendered by those, who are bent on sensual gratifications? With a great majority of mankind, industrious application to business is indispensable to their comfortable support. But how incompatible with every kind of business, are the pursuits of the intemperate? They not only by degrees lose the disposition, but destroy the ability, for performing it. Besides, their pleasures are expensive. Not only so, when heated with liquor, they often make ruinous bargains, which they review in

their sober moments with unavailing regret.

Hence they become involved in debts beyond their ability to discharge. They lose the ambition to be decent in their dress, and to support their families with reputation. Their buildings go to decay. Their land lies neglected. They surrender themselves the willing victims to intemperance. Though of the firmest constitution by nature, they "live not out half their days;" and their substance at length falls into more deserving hands. This is the usual process, through which the intemperate pass; the bare apprehension of which, strengthened by so many examples, should excite to the utmost caution against this alarming vice.

A course of intemperance enfeebles the mind.

This it does, not only by cherishing aversion to all mental application; but it absolutely disqualifies persons for making it. By such means, how often have we known those, whose natural and acquired abilities have promised much benefit to the world, destroy every flattering prospect by intemperance? Their early life was marked with promise. They were the delight of fond parents, the admiration of friends, the hope of society. But they unfortunately yielded the reins to appetite. The love of strong drink influenced them to neglect their appropriate business, to follow unworthy pleasures, to join themselves to unprincipled associates, and to unite in their destructive pursuits, till they be-

came unfitted for their regular employment, disinclined to every steady habit, bent on low gratifications, and besotted by vice. How injurious then to the powers of the mind, how destructive to usefulness, is the practice of intemperance!

Unhappy, in like manner, is its influence upon the temper.

It renders men petulant and quarrelsome. In domestic life they are capricious tyrants, whom no conjugal endearments can soothe, no filial attentions can pacify. They neglect to make comfortable provision for their families. Often are their partners left in a great measure unassisted, to struggle with the

care and support of their offspring; and, what is worse, to guard them against the pernicious influence of parental example.

In society, intemperance leads to contentions without end, and to "wounds without cause." They who are naturally meek and pacific, become, by habits of intemperance, ferocious and vindictive; and the passions, which they cherish in themselves, they are exceedingly liable to provoke in others. So unhappy is the influence of this vice upon the temper; and such is its tendency to "confusion, and every evil work."

POETRY.

AN INDIAN'S ADDRESS TO AMERICANS.

I DWELL with the tempest, and, rock'd by the storm,
No pillow of luxury come I to crave,
Sole lord of the brute, in whose furs I am warm—
Yet pity the Red Man, ye sons of the wave.

Ere the wide-spreading ocean, now rolling so blue,
Your ancestors bore from afar to our shore,
These forests comprised all of pleasure we knew,
Then pity the Red Man, thus happy no more!

Enamour'd of freedom, where cities arise,
No bonds of confinement these limbs should annoy;
Yet there lies in your hands a superlative prize,
Oh! pity the Red Man, and bid him enjoy.

You have laws which the beauty of order afford,
Which the Savage ferocious compel to be tame;
You speak,—and the passions are still at the word!
Then pity the Red Man,—and teach him the same.

What is that which excites th' ineffable sigh,
When the wretched their burdens of sorrow reveal,
And expresses communion of joy by the eye?
Declare to the Red Man, that he too may feel.

You drink at the fountain of mental delights,
Where streams intellectual deliciously roll;

And while the rich banquet so sweetly invites,
 Ah! pity the Red Man,—he too has a soul!
 The comforts which civiliz'd manners impart,
 And the Arts and the Sciences blossom to give,
 Shine full on your breasts, and ennoble the heart;
 Then pity the Red Man, and teach him to live.
 But chief,—the blest name, to Christians so dear!
 Your passport to mansions of glory on high,
 That Name which supports you in death without fear!
 Make known to the Red Man, and teach him to die. P.
 [Evan. Mag.]

RELIGIOUS INTELLIGENCE.

Extracts from the Records of the Board of Directors of the American Society for educating Pious Youth for the Gospel Ministry. Published for general information, by order of the Board.

EVERY candidate for the charity of this Society, who wishes to be assisted in the first stage of education, or in his preparation for college, living within a hundred miles of Boston, shall apply in person, or by letter, (post paid) to one of the Directors, exhibiting at the same time unequivocal testimonials from three or more serious and respectable persons, best acquainted with him and his circumstances, (*e. g.* his minister, instructor, a magistrate, or some other principal man in the vicinity) respecting his age, indigence, moral and religious character, talents, learning, and primary object in asking assistance of this Society: and every such candidate shall be examined by a committee of the Directors at Boston, on the day previous to a quarterly meeting of the Board; and if deemed a constitutional candidate, he may be placed on the foundation for support, in whole or in part, as the Directors shall judge expedient, and upon trial for three months; at the close of which period, he shall exhibit from his instructor or instructors, evidence satisfactory to the Board, that in point of genius, diligence, literary progress, morals, and piety, he is a proper character to receive this sacred charity.

Candidates in this stage, more than

a hundred miles from Boston, may apply to the nearest of the Committees of agency, appointed by the Directors, in different sections of the country, to receive applications, and the requisite testimonials, and likewise to examine and recommend candidates to this Board; the names and residence of which committees, when appointed, to be published.

Candidates for this charity, in the second stage of education, *i. e.* undergraduates in college, if within a hundred miles of Boston, shall apply, as above directed, to one of the Directors, producing like testimonials; and shall be examined by the aforesaid Committee of the Board, with reference to their literary and religious qualifications; and also with reference to their object in seeking a public education; in all which respects their answers, as well as testimonials, must be satisfactory to this board, in order to their admission as beneficiaries.

But if the candidate in the second stage live more than a hundred miles from Boston, he may be examined by the three senior officers in the College to which he belongs; whose certificate, that he possesses promising talents, a fair character, hopeful piety, and respectable scholarship, shall supersede an examination by this Board; and in

connexion with the first named testimonials, relative to his indigence, shall operate, according to its weight, in his favor.

Candidates for this assistance who have been graduated at any college, or commenced the third stage of preparatory education, if they live within a hundred miles of Boston, shall apply to one of the Directors, in the same manner as required of under-graduates, producing like testimonials; and shall be examined as above, relative to their qualifications, and object in pursuing theological studies; which examination and testimonials must be satisfactory to this Board. But if a candidate in his third stage live more than a hundred miles from Boston, a certificate, as above, from three College Officers, or from the Bishop, the Episcopal Standing Committee, the Presbytery, or the Association, in whose vicinity he lives, testifying his literary and other requisite qualifications, shall take the place of an examination by the Directors; and, in connexion with the requisite testimonials of indigence, shall receive due consideration.

In applications for a share in this pious and sacred bounty, instances of gross fraud, or imposition, should they occur, shall be publicly exposed, at the discretion of the Directors.

The Directors shall hold stated quarterly meetings on the second Wednesdays of January, April, July, and October, at 10 o'clock, A. M.

Voted, That the three senior officers of the several colleges in New England be authorized and requested to examine, in behalf of the *American Society*, &c. candidates for the assistance of said society; agreeably to the constitution, and the regulations of the Directors.

N. B. Applicants for the patronage of this Society are requested to call on the Rev. Asa Eaton, Clerk of the Directors, living in Sudbury-Street, Boston, who will give them information respecting the particular place where they may meet the examining Committee of the Board.

[Recorder.

Second annual Report of the Female Bible Society of Boston and its vicinity.

At the last annual meeting it appeared that there remained in the Treasury 31 Bibles and 4 Testaments. To these have been added 372 Bibles and 130 Testaments, making in the whole 403 of the former, and 140 of the latter.

The abovementioned Bibles and Testaments have been distributed in the towns of Gloucester, Williamsburg, Hopkinton, Framingham, Braintree, Malden, Cohasset, Worcester, Brookfield, Waterford, Montgomery, and Boston. Also in Fort William, up the Straights of Gibraltar, and the West-Indies.

An application having been made from the Rev. Messrs. Mills and Smith, for Bibles to be distributed in some of our Southern and Western States, particularly Louisiana, (which was justly described as being mournfully destitute of the Holy Scriptures) it was voted, that 100 Bibles should be given them for that purpose. The Board have likewise recently committed 50 more to the Rev. Mr. Kingsbury, (whose integrity and discretion are well known,) for distribution in Virginia and Tennessee. Though these last mentioned places may appear remote, it is presumed their wants are as great, or greater, than would have been presented to our view from any other portion of our country. The number of Bibles and Testaments circulated by the Society the past year is 555. Over drawn 22 Duodecimo Bibles, and now remaining in the Treasury 10 Testaments and 26 Octavo Bibles.

Though it has pleased the great Head of the church, since our last Anniversary to call 4 of our subscribers from their labors of love in *this* to more perfect services, it is hoped in a better world; though 3 have removed and 5 withdrawn from the Society, it has notwithstanding received an increase of 20 members.

The present number of subscribers

is 100, whose annual subscriptions have amounted to 240 dollars.

Donations the past year have been 139 dollars 11 cents, for which sum the Board would respectfully acknowledge their obligations to the Cent Society of New Braintree for 39 dollars 61 Cents, the cent Society in the West Parish of Brookfield for 50 dollars, and the Charitable Society of New Braintree and North Brookfield for 26. Life subscription 30.

The balance in the Treasury last year was 226 dollars 25 cents. And interest of the fund the present has been 9. Total 644 dollars 36 cents.

There are yet unpaid subscriptions to the amount of 14 dollars.

Two hundred dollars have been appropriated to the establishment of a permanent fund.

The Board have expended 439 dollars 97 cents for Bibles. Contingent expenses have amounted to 3,30 and there now remains in the Treasury 109 dollars.

The influence of Divine Truth is commonly like the "still small voice" spoken of by the Prophet. We are not therefore to expect immediate and splendid effects from our exertions. It is sufficient for us, that the Bible has always proved the most effectual barrier against vice in every form, that it has always softened the rugged, and reformed the vicious heart of man, when its influence has not been perverted by the most persevering obstinacy. But the *Christian* must feel, that the Bible is a blessing, whose magnitude can never be estimated in *this* world—he must feel, (viewing the subject in its awful connexions with eternity,) that the value of that *word* which brings life and immortality to light—which teaches immortal man the way to Heaven, is great beyond conception.

Who that has seen the preciousness of Divine Truth—that has experienced its consolations when human comforts have been desolated by affliction, or has heard its unerring voice cry, "this is the way," when bewildered in the labyrinths of doubt and error—who that has discovered the sweetness of its promises, the safety of its rest,

and the purity of the motives and rewards which it presents to man; can view without strong emotions the progress it is making in the world. A few years since, and to the savage of our western wilderness, and the stranger in our southern borders were alike inaccessible those waters of life, which are for the healing of the nations—now to both is opened that living fountain, of which if a man taste he shall live forever.

Nor is the prospect less animating when we cast our eyes abroad, and contemplate the wonders which have been effected by our Christian brethren on the other side of the Atlantic. We there behold those vast but inauspicious regions of Europe and India, which have so long experienced the most deplorable moral, and intellectual degradation, now gradually receiving the impress of humanity and of heaven, under the secretly operating and transforming influence of the Bible. We behold the superstitious Persian, and the sensual Mahomedan, the cheerless inhabitant of Siberia, and the cruel native of Hindostan, stretching out their hands to receive this best gift of Heaven. And do we believe that "the law of the Lord is perfect, converting the soul; that the commandment of the Lord is pure, enlightening the eyes;" do we think that this law is "more to be desired than gold, yea than much fine gold;" and shall not our hearts glow with fervent desires, to contribute by our prayers, as well as in every other possible way, toward its universal diffusion and success? Ah! can we forget to remember before him, who alone can make even his own word effectual to salvation; our brethren of the human family, who are groping in the hopeless, helpless darkness of heathenism, annihilating the tenderest sympathies of our nature, and sacrificing even the babes of their bosoms to appease the anger of their imaginary deities? Forget them! where then is our zeal for human happiness! where our boasted compassion for the wretched! where our Christian sensibilities! But blessed be God! the spirit of supineness, which has for centuries cruelly abandoned the heathen, in their

own and other countries, to their miserable destiny, is fast hastening away. The christian world has awakened from that strange slumber, which so long closed its eyes to the situation, and wants of those, who were sitting in the region of darkness and shadow of death, and is wondering that it slept so long. The work of the Lord is rapidly going on. Who would sit idle, when all nature seems as it were to be travailing in birth and waiting for the redemption of Zion? Who would not esteem it a privilege of no ordinary importance, to be permitted to lend his assistance in that cause which is dear to God, the cause of virtue, the cause of Christ.

And let us never be weary in well doing: let us never be discouraged at not so soon beholding the fruits of our efforts as we had expected—that Bible we bestowed, that prayer we offered, may, even in a future day, be made the instrument of saving a soul, nay, many souls from death; and of accumulating an additional weight of blessedness for ourselves in the heavenly world. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever." [Recorder.

THE CHINESE DECALOGUE.

I. Beware of lasciviousness.

Not having seen, you should not think of.

When seeing, there should be no irregularity.

Having seen, there should be no remembrance.

With respect to virgins and widows, be particularly guarded.

II. Beware of wicked thoughts.

Do not harbor a dangerous thought.

Do not put forth an irregular thought.

Do not remember resentment unallayed.

Do not look on gain and covet it.

Do not see ability and envy it.

III. Beware of the errors of the mouth.

Do not speak of women.

Do not meddle with clandestine affairs.

Do not publish people's defects.

Do not change what you have said.

Do not make loose songs.

Do not revile the sages.

Be most cautious with respect to superiors, relations, and the dead.

IV. Beware of sloth.

Do not go to sleep early and rise late.

Do not neglect your own field and plow your neighbour's.

Do not run too fast after gain.

Do not learn to do that from which there is no advantage.

Be most on your guard against having the body present but mind absent.

V. Beware of throwing away characters.

Do not with old books roll up parcels, nor paste the windows.

Do not with useless papers boil tea, or rub the table.

Do not blot good books.

Do not write at random against the doors or walls.

Do not destroy a rough copy.

Do not throw away writing on the road.

VI. Pay due respect to the relations subsisting amongst Men.

Kindness is the principal duty of a father.

Respect is the principal duty between a prince and his minister.

Brothers should mutually love.

A friend should speak the truth.

A husband and wife should mutually agree—They should be particularly careful to shew respect.

VII. Cleanse the ground of the heart.

Consider the doctrines of the ancients to regulate the heart.

Sit in a retired place and call home the heart.

Be sparing of wine or pleasure, and purify the heart.

Reject selfish desires and purify the heart.—It is particularly requisite to understand the utmost reasons of things to illuminate the heart.

VIII. Establish a good manner.

Be diligent in business, and attentive to your words.

Let your intentions be exalted, but your manners humble. (*Literally*, 'Let your mind be high, but your body low.')

Be bold, yet careful. (*Literally, 'Let your liver be great, and your heart little.'*)

Rescue men from present errors, and follow the ancients.

Reject the depraved, and revert to the upright.

Study the Sage's Nine Topics of Study.

1. When you look, study to see clearly.

2. When you listen, study to hear fully.

3. In your countenance, study to be placid.

4. In your appearance, study to be venerable.

5. In your words, study to be faithful.

6. In business, study to be respectful.

7. In cases of doubt, study to inquire.

8. In anger, study to recollect the difficulties in which you may be involved.

9. In what you acquire, study to be just.

Venerate the Three Things which the Sages venerate.

1. Venerate Heaven's decrees.

2. Venerate magistrates.

3. Venerate the sayings of the Sages.

—Be careful not to regard every thing that is said.

IX. Be attentive to your intercourse with a friend.

Be not inattentive from first to last.

Let your inside and outside be the same.

Do not make a difference between the noble and ignoble.

Living or dying, be the same.

Let the meritorious and defective mutually advise.

Reject (the ancients) E and Hwuy, and serve *Chung-ne* (Confucious.)

Reject the dissipated and boisterous, and associate with the moderate and upright.

You should establish yourself as a friend whom 10,000 ages may imitate.

X. Widely diffuse Instruction and Renovation.

When you meet with superiors, discourse of right reason.

When you meet with equals, speak of the rewards of good actions.

Print a number of good books.

Speak much of good actions.

You should particularly oppose the er-

roneous, and venerate the true, in order to defend my doctrines.

[*Evan. Mag.*]

UTILITY OF RELIGIOUS TRACTS.

The following Anecdotes are from the reports of the London Tract Society.

Stockholm, April 15, 1808.

My very dear Brother,

Last week the first Tract was printed, and between two and three thousand have already been dispersed and sent to different parts of the country. We thought it best to print the little Tract concerning James Covey first. It has made a very good impression on the minds of many already. I have just heard this morning that one of them has found its way to the Prince Royal; he was rather diverted with the first part of it; but when he came to Covey's conversion, he grew very serious, and at last burst into tears. Little did poor Covey think that his history would preach the gospel in king's houses!

Your's most respectfully,
J. P.

From a respectable Clergyman in the Isle of Man.

Kirk Lonan, Jan. 15, 1811.

REV. SIR,

I feel it a duty incumbent on me to inform you of an important change which a Tract, published by the religious Tract Society, has been instrumental in producing in one of my aged parishioners. The person in question has already numbered his three score years and ten, and is fast advancing to eternity. He has been through life a man of decent external deportment, "who trusted in himself that he was righteous," while he was an entire stranger to real religion, and utterly insensible of his need of a Savior. I some time ago presented him with a few Religious Tracts, made up into a small volume, and among the rest the Tract "to the aged." He appeared highly gratified, and promised to read them carefully. Having called on him

within these few days, I perceived an evident alteration in his manner and appearance. He was eagerly desirous of conversing on his spiritual concerns, and began by saying, "I confess, before God and man, that I am a vile and miserable sinner;" and then taking up the little book of Tracts which lay in the window, with tears streaming from his eyes, and with the strongest marks of penitence, he spoke nearly in these words; "This Tract 'to the aged,' has opened my eyes to see myself a lost and ruined man—oh! it has made me very wretched; but then it has comforted too; for it tells me that Jesus Christ has saved sinners, as vile and miserable as I am, and has brought back wandering souls from the very gates of hell."

On further conversation with him, and from the reports of some of his neighbors, I find that deep, and I trust an effectual and abiding change has been wrought in him. His views of himself, and of the world, are entirely changed. He has begun to search the Scriptures with great ardor, and to accompany the reading of them with earnest prayer. I perceived, on inspection, that the Tract to the aged had been so often thumbed and read, and probably wetted by the old man's tears, as to be scarcely legible.

There is reason to hope that the Divine blessing has, in many other instances, accompanied the visits of these little harbingers of salvation to the villages and cottages throughout the Isle of Man; but, should their introduction among us have been successful *only in this one instance*, I will be bold to say, that the Society may consider all their labor of love in dispersing of the Tracts as abundantly compensated.

H. S.

INAUGURATION.

ON Wednesday, April 17, the Hon. ISAAC PARKER, Chief Justice of Massachusetts, was inaugurated Professor of Law at Harvard University, Cambridge. The usual ceremonies were performed by the Rev. President Kirkland, and Dr. Ware.

The Professor, in an able, interesting, and highly appropriate address, explained the object of the Professorship, and gave a brief account of the early state and gradual advancement of jurisprudence. He shewed the importance of civil law to the existence of society, and enumerated some of the advantages which might be expected from a general knowledge of the principle of the science.

This professorship is founded upon a donation made for this specific purpose in 1773, by the Hon. Isaac Royal, of Medford; which fund has been gradually increasing, till it is now found adequate to the expense of a course of lectures annually to the undergraduates. The name of the founder is prefixed to the professorship till some more munificent benefactor shall appear.

Obituary.

DIED at Eastham Rev. Ephraim Briggs, in the 48th year of his age, and 20th of his ministry.

In Sutton, Mass. Rev. Daniel Bacheller, aged 43.

In England, the Dowager Lady Hamilton, at the very advanced age of 90. Also, Lord Viscount Fitzwilliam. He has bequeathed the British Cambridge University 100,000*l.* in stock, ten thousand proof plate prints, and a collection of highly esteemed pictures.

Candidates for the ministry in Cambridge and its vicinity.

Mr. Ed. W. Andrews, Newburyport.
Mr. Francis Jackson, Cambridge.
Mr. David Reed, do.
Mr. Joseph Allen, do.
Mr. Jonathan P. Dabney, do.
Mr. Samuel Gilman, do.

Mr. Thomas Prentiss, Cambridge.
Mr. Hiram Weston, Duxbury.
Mr. Samuel Clarke, Cambridge.
Mr. Henry Ware, jun. do.
Mr. Rufus Hurlbut, do.